
Vol. XV No. 4

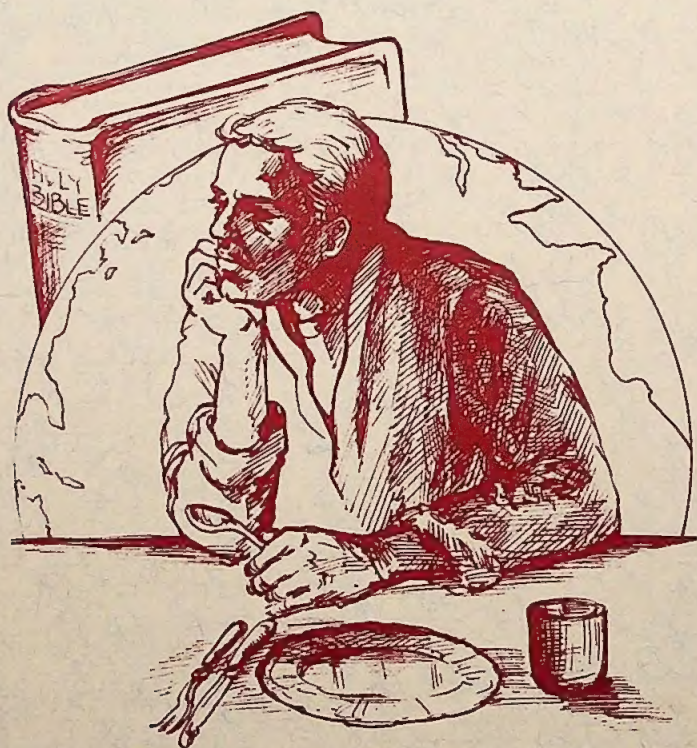
Summer 1993

Creation

Social Science

and Humanities

QUARTERLY



CREATION SOCIAL SCIENCE AND HUMANITIES SOCIETY

The Creation Social Science and Humanities Society (CSSHS) was incorporated in Wichita, Kansas, in 1977. The CSSHS is educational, and will promote and disseminate information on the implications of the Biblical creation model of origins for the social sciences and humanities, with emphasis on the development of these disciplines in accordance with the rapidly emerging and increasingly well established natural scientific models of Biblical creation.

The **Quarterly Journal** is directed toward teachers and students of the social sciences and humanities, especially in institutions of higher learning. The CSSHS may also publish books, monographs, and other writings, and sponsor speakers, seminars, and research projects related to its educational purpose.

IRS tax-exempt status was granted December 30, 1977. All contributions are tax-deductible.

Voting membership is initially by invitation of the Board of Directors of CSSHS to candidates eligible on the following basis.

- a. persons with at least a baccalaureate degree in the social sciences or humanities; or
- b. persons 18 years old or over, who have held office in another creation-science organization with beliefs, substantially identical with those contained in the CSSHS **Statement of Belief**, for at least one year immediately prior to applying for membership in the CSSHS; or who have a commitment to our belief and work clearly evidenced by their record of actual involvement. Voting membership dues are \$15 (foreign, \$20 U.S.) per year.

Sustaining membership is open to those who subscribe to the C.S.S.H.S. Statement of Belief. Sustaining membership dues are \$15 (foreign, \$20 U.S.) per year.

Both voting and sustaining memberships include subscription to the **CSSH Quarterly**, and are reckoned as beginning and ending in September.

Non-members may subscribe to the **CSSH Quarterly** at the rate of \$15 (foreign, \$20 U.S.) per year.

Officers: Dr. Paul D. Ackerman, *President*; Mrs. Diane Powell, *Vice-President*; Mrs. Ellen Myers, *Secretary-Treasurer*.

Editor: Dr. Paul D. Ackerman.

Board of Reference: Dr. Duane T. Gish, *San Diego, California*; Rev. Walter Lang, *Minneapolis Minnesota*; Dr. Henry M. Morris, *San Diego, California*; Dr. Harold S. Slusher, *El Paso, Texas*; Dr. John C. Whitcomb, Jr., *Winona Lake, Indiana*; Dr. Clifford A. Wilson, *Mt. Waverly, Victoria, Australia*.

ISSN 0740-3399

EDITORIALS

ENTERING AN ERA OF ANTI-CHRISTIANITY

Tal Brooke

As we plunge through the 1990's to cross the year 2000, let us assess where we have come as a nation in the last 150 years. One telling indicator of our "accumulated moral and intellectual capital" would be to see how far we have gone beyond the old one-room school-house and its biblically based (or, these days, "biased") *McGuffey's Reader*. Modern educators tell us that legions of gifted minds in the higher academy have spent a century and a half since that simpler era producing a wealth of impressive facts and discoveries, from quasars to lasers. Great universities have taken on the great questions (issues of the whys and wherefores of existence have had a more open-ended "back-seat" treatment). Today's education has inherited this mountain of accumulated knowledge. To fully appreciate where modern advances have taken us, we should consider what high school students were studying 150 years ago in some sample classroom reading:

If you can induce a community to doubt the genuineness and authenticity of the Scriptures; to question the reality and obligations of religion; to hesitate, undecided, whether there be any such thing as virtue or vice; whether there be an eternal state of retribution beyond the grave; or whether there exists any such being as God, you have broken down the barriers of moral virtue and hoisted the flood gates of immorality and crime. I need not say that when people have once done this, they can no longer exist as a tranquil and happy people. Every bond that holds society together would be ruptured; fraud and treachery would take the place of confidence between man and man; the tribunals would be scenes of bribery and injustice; avarice, perjury, ambition, and revenge would walk through the land and render it more like the dwelling of savage beasts, than the tranquil abode of civilized and christianized men. —*McGuffey's Reader*, 1854

Naturally today's liberated students would jeer at such moralistic absolutism. ... If America has been hospitable and respectful to Christians in the past, outward indications are that we can no longer expect this tolerant mood to continue. The new America that is emerging from the quiet cultural revolution taking place all around us is rapidly banishing Christian evidences from public display, from crosses and manger scenes to prayer and bibles, while opening the way for an alien anti-morality.

In the *McGuffey's Reader* era of the 1800's, slovenliness, whispering in class, and lack of attention headed the list of high school

CSSH Quarterly

Vol. XV, No. 4 (Summer 1993)

delinquencies. Today's list of high school delinquencies include cocaine abuse in the school, gang rape (bathrooms, empty classrooms, gyms), and killing or maiming teachers and fellow students.

McGuffey's era first grade classroom material was as innocent as snow. Compare that with first graders in hundreds of schools in Greater New York City who by the last of 1992 were railroaded through an "anti-bias" curriculum to read books introducing them to the lifestyles and realities of homosexuals and lesbians. Required reading has included illustrated children's books that superficially resemble the old *Dick and Jane* series but have such titles as *Daddy's Roommate* and *Heather Has Two Mommies*. Daddy and his male lover roommate are portrayed smiling in bed together while little Johnny looks on in an "understanding" way. These tender first graders cannot even read or do simple arithmetic yet they are forced to learn about a subject that is years ahead of their own sexual development, and a form of behavior that their own nation declared a *criminal perversion* only a generation ago. Moral relativism has indeed reaped a swift and bitter harvest. If Christians still believe they can amble along in today's self-proclaimed "morally neutral" climate, they are in for a violent shock.

America has lived off the borrowed posterity of its once rich Christian past, and has almost devoured what little goodness remains. It is a national wound far more deep and insidious than the worst case scenarios of the cold war, when all that might happen was a fleet of missiles coming over armed with nuclear warheads. That would be a mere surface wound compared to our deconstruction from within. When a nation has abandoned its moral roots and lost its will, its devastation is complete. Be assured that when first graders are made to study homosexuality as a required subject, we have already fallen into captivity.

Before such bankruptcy of our spiritual capital, the American church had a comfortable pew on which to slumber when it was not taking on the causes of its choice. Hard choices were not necessary. Its gaze might wander occasionally to brethren overseas surviving in hostile cultures. It would see these Christians living at times with more passion and commitment, perhaps even envying their apparent unity of faith and zeal, but it did not envy their hard choices. Those choices are upon us now.

But there may be a good side to this. I believe that opposition will strengthen the true church, while fair weather churchgoers, who never counted the cost, may end up vacating their once comfortable pews. Christianity with a price will have a different face, a different look in America.

In my own lifetime, I remember when America once proclaimed and practiced its Christian heritage through public ceremony. Then one day, in elementary school, I noticed that we were no longer singing "America the Beautiful" or hymns or saying prayers. Something great and noble, something good, had suddenly been erased from our lives, quietly, insidiously, leaving a tangible vacuum. After that, the lights kept going out steadily. May God use each of you in standing against the mounting waves of anti-Christianity.

Editor's Note: Excerpted and adapted with permission of Spiritual Counterfeits Project, P. O. Box 4308, Berkeley, CA 94704. We have been familiar for many years with the excellent work of Spiritual Counterfeits Project which researches and exposes the anti-Christian cults and philosophies of our generation. We especially recommend the group's outstanding quarterly *S.C.P. Journal*, available free for a \$25. contribution to S.C.P. *S.C.P. Journal* Vol. 17:3, 1992 on ecology is discussed elsewhere in this issue.

OUR YOUNG EARTH

Brad T. Bromling

The empty assertions of evolutionists aside, the Earth is only a few thousand years old. Although this fact is resisted with gale force, truth is not determined by popular vote; nor should it be influenced by rejection. If we believe the Creator, we can know the age of the Earth.

That we live on a young planet is deduced in various ways. First, the Bible teaches that the universe (including man) came into existence within a single 168 hour week (Genesis 1, 2). Try as they might, men have been unable to make a sound case favoring either the "gap" or the "day-age" theories. There is no gap of time between Genesis 1:1 and 1:2, nor are the days of Genesis 1 any different from those under consideration in the Jewish work week (cf. Exodus 20:11).

Second, the biblical chronologies limit history to within only thousands (not millions) of years. That minor gaps might exist with the genealogies may be admitted without surrendering belief in a young earth. Major gaps (of thousands of years or more) would effectively destroy the meaning of those records.

Third, the standards from which the ancient-Earth dogma is derived are based on the theory of evolution. Remove this bias, and all of history may be consistently explained in terms of thousands of years. There are techniques of measuring the age of the earth that yield a very young age. Obviously, these methods are rejected by evolutionists. The global flood (Genesis 6-8) had incalculable effects on the planet. Observed catastrophes (e.g., the eruption of Mount St. Helens) are going a long way toward explaining how the Earth's geography was formed in a short time.

Again, God is the only One Who was present at the beginning, and He assures us that it was not very long ago!

Reprinted from "Reasoning from Revelation," September, 1989, published by Apologetics Press, Inc., 230 Landmark Drive, Montgomery, AL 36117.

LETTERS

Dear Editor:

LETTER OF INTRODUCTION

This is to introduce to you the above named Foundation in Africa established with the help of Dr. Wayne Frair of Creation Research Society, New York, and Dr. Henry Morris of ICR, El Cajon, California.

Your magazine was sent to us by Mr. George Williamson of Creation Concept, Evergreen, IL, USA. We would like to subscribe to this wonderful work of yours, though we are financially handicapped. We are also writing for aid in any way that you may be able to help us, books, videos, and finance to enable us to further this witness in Africa. Presently we are conducting video seminars in schools, colleges and universities etc. and presently we hire this equipment to carry out this work, and of course it's free of charge.

Please, we are appealing for aid from established creation organizations and interested individuals and churches to please help us to further our witness here in Africa, so please publish this in your News Column.

CREATION EVANGELISM IN AFRICA

Africa has a newly formed creationist organization, the African Creation Science Foundation, established with the help of the Institute for Creation Research and Creation Research Society of USA.

The Founder/President is Rev. Itoro Akpan of Lagos, Nigeria. He is appealing for help to further the aims of this Foundation, which are to reach the African populace with the truth of the origin of life in both scientific and religious perspectives. We need equipment such as typewriters, printers, computers, video machines and television sets, video tapes on creation, books, etc. Financial contributions would be gratefully received, the economic situation in Africa is grave, please help in any way, either individually or through your organizations, church/fellowship. The contact address is Rev. Itoro Akpan, African Creation Science Foundation, P. O. Box 2905, Mushin Lagos, Nigeria.

Please pray for this important new witness to the African continent. We will be very glad if this is published in your widely read Quarterly. Thanks for your aid and consideration.

Rev. Itoro Akpan
Founder/President, ACSF
AFRICAN CREATION SCIENCE FOUNDATION
P. O. Box 2905
Mushin, Lagos
Nigeria

Dear Editor:

For the mature Christian the personal benefits of reading "enemy reports" reside often in being able to better grasp God's truth in a "new" application. This is an intellectual appetite, probably, and one which is not easily sated, certainly not on a daily basis. To go the second mile in order to shed light in a clear and reasoned manner on a given subject is a great service, and so the *CSSH Quarterly* serves faithfully in taking continual soundings of the deadliest seas for the purpose of casting the Lord's anchor into their deepest waters.

But of course the Lord Himself is our Anchor! The tumult and turmoil of any godless age will necessarily assault the sensibilities of God's children, whose minds are fixed on Him. The popular culture of any age will persecute our very souls. No jury of censors, no matter how excellent, could avoid or avert this consequence. Popular culture, as you say, is everywhere, surrounding us on all sides, like army encampments, extensions of Satan. To be given the power to walk in light and to live as sons of God in the world; to be armed with God's armor and made ready to stand; to be *in* the world and not *of* it, what great blessings and honors for God's peculiar people!

Mrs. Sue Paar
10535 Adamsborough
Houston, TX 77099

Dear Editor:

It is with a very profound Christian gratitude that I'm writing this letter to you. Your Journal has been a very good source of inspiration, information, education, etc. for me the whole year. I've nothing to offer for you except wishing God's abundant blessings in all your activities.

As a Social Science student and especially, a Sociology Major, it has been a genuine source of learning what evolutionary dogma is doing and has been doing in all its course so far. I've found a lot of knowledge reading your instructive Journal.

In the meantime, I'm afraid I'm going to miss your *Quarterly Journal* unless I've my subscription renewed. I'm afraid, again, I'll not be able, could never afford to pay the subscription fee as I'm a penniless boy.

You see, as a young creationist here in Ethiopia I've been helped very much by people from the U.S.A.; U.K.; Australia; especially by people like Dr. Henry M. Morris and Dr. Duane T. Gish of ICR and Dr. Andrew Snelling of Australia and Dr. David Rosevear of the U.K. All these great, great servants of God have been my constant source of inspiration and a real help, sending me some articles and creationist magazines like *Ex Nihilo*.

However I've had no other Journal which deals with social sciences from creationist perspectives. Thus the need for your Journal is growing more than ever.

These days I'm having an opportunity to contribute articles to some Christian magazines here in Ethiopia with a translation in the official language (Amharic). I hope that you will allow me to translate some of your articles and contribute to Christian magazines. By the

way, I'll be embarking on the work of translation of one of Dr. Morris's books, *Many Infallible Proofs*, for which I've a copyright from the author, Dr. Morris, and for all books and articles of the ICR, for that matter.

I hope that you'll allow me to translate into Amharic some of your articles relevant to the general reader.

I hope that with a sincere and sympathetic consideration of my case you'll renew my subscription for 1992-1993. I'm a penniless boy and a humble servant of God and humbly responsible for the evangelization of Biblical Creationism here in Ethiopia. I hope you would understand my problems well. I thus look hopefully forward to receiving your wonderful Journal.

God's abundant blessings.

Tedla Gebreyesus
Addis Ababa University
College of Social Sciences
P. O. Box 15138
Addis Ababa, Ethiopia

Editor's Note: *We have extended Mr. Gebreyesus' gift subscription through 1993, and given him permission to translate articles from the CSSH Quarterly into Amharic.*

CREATION AND PROOF FOR THE EXISTENCE OF GOD

Ellen Myers

According to the Bible, unbelievers

suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts ... and worshiped and served the creature rather than the Creator ... (Romans 1:18-21,25)

We see from this Scripture that (1) men deny God and His very existence not ignorantly or innocently but "in unrighteousness" and "without excuse," because God gave men evident knowledge of Himself *clearly seen* by the creation ("the things that are made"); and (2) men denying God "*became futile in their thinking.*"

Especially the last point, the futility of the thought of men who deny God, is a recurring teaching of Scripture. It appears already before the Fall, when Satan, the arch liar and father of lies as Jesus Christ Himself calls him (John 8:44), suggested to Eve that by eating of the forbidden tree she could be like God, knowing good and evil (Gen.3:5). The Fall, therefore, involved our first parents' decision to act upon their own reason *apart from and against God*. The moment man begins to reason from himself rather than God the Creator and Lord as his starting point, his thoughts are futile. To reason from ourselves autonomously is the root temptation and pitfall we must all shun, especially when defending the Christian faith. This is why the Apostle Peter warns us earnestly to "sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, *with meekness and fear*" (1 Peter 3:15). Proverbs 3:5-6 orders us to "Trust in the LORD with all your heart, and *lean not on your own understanding*: In all your ways acknowledge Him, and He shall make straight (or smooth) your paths." Psalm 94:11 says, "The LORD knows the thoughts of man, that they are futile." 1 Corinthians 3:19-20 says (Amplified New Testament): "For this world's wisdom is foolishness—absurdity and stupidity—with God. For it is written, He lays hold of the wise in their [own] craftiness; And again, The Lord knows the thoughts and reasonings of the [humanly] wise and recognizes how futile they are." The Apostle Paul

reminds the Corinthian converts to Christ that he did not proclaim God to them "in lofty words of eloquence or human philosophy and wisdom," but rather "in demonstration of the (Holy) Spirit and power, *so that your faith might not rest in the wisdom of men (human philosophy), but in the power of God*" (1 Cor.2:1, 4-5). Consider also Isaiah 55:7-9; Jeremiah 9:23-24; Luke 10:21, where our Lord Jesus Christ praises His Father, the Lord of heaven and earth, because He had "hidden these things from the wise and prudent and revealed them to babes." 2 Cor.10:5 exhorts us to "bring every thought into captivity to the obedience of Christ." Ephesians 4:17 speaks of the Gentiles' (unbelievers') "futility of thinking (mind)." Colossians 2:8 warns against "philosophy and empty deceit." Proverbs 1:7 says that "the fear of the LORD" (not the exercise of human autonomous reason) is "the beginning of knowledge." Isaiah 8:20 proclaims: "To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them." Many other Scriptures address this fundamental issue.

Let us keep these clear and plentiful biblical warnings against reasoning from anything less than God Himself firmly in mind as we consider a few philosophical proofs for the existence of God. Creation, the sure pointer to God according to Romans 1:20, is not often explicitly part of such proofs, while presuppositions from non-Christian world views are. Therefore such philosophical proofs suffer in various degrees from four common defects: (a) they do not agree with the Bible that because of creation God's existence is in fact self-evident, and that unbelievers suppress this truth willfully in unrighteousness; (b) they may be imbued with the non-Christian world views from which they think they can borrow without penalty; (c) they only "prove" their particular philosophical definitions of God rather than the God of Christianity; and (d) in disregard of Scriptures such as the ones listed above, they tend to elevate human reason to a place of equality with God's revelation. Francis Schaeffer believes that this last trend began in the thirteenth century A.D., when "the great Aquinas (1225-1274) had already begun, in deference to Aristotle (384-322 B.C.), to open the door to placing revelation and human reason on an equal footing."¹

St. Augustine (354-430 A.D.), probably Western Christendom's greatest seminal thinker, developed "proofs" for the existence of God as commentaries upon Scripture. Biblical creation out of nothing was their chief pillar, together with the soul's search for God. In accordance with Romans 1:18-25 Augustine took for granted that only "with the exception of a few in whom nature is excessively depraved, the whole human race confesses God to be the author of the world" and that even a man admitting of many gods "still attempts to conceive 'the one God of gods' as 'something than which nothing more excellent or sublime exists.'" St. Augustine wrote that

the order and unity of Nature proclaims the unity of the Creator, just as the goodness of creatures, their positive reality, reveals the goodness of God and the order and stability of the universe manifest the wisdom of God. On the other hand, God, as the self-existent, eternal and immutable Being, is infinite, and, as infinite, incomprehensible. God is His own Perfection, is 'simple', so that

His wisdom and knowledge, His goodness and power, are His own essence, which is without accidents. God, therefore, transcends space in virtue of His spirituality and infinity and simplicity, as He transcends time in virtue of His eternity...²

Thus St. Augustine safeguarded the *transcendence* of God as Creator. He lovingly spoke of the God he knew person to Person rather than about God as a philosophical concept, being "not so much concerned to prove to the atheist that God exists as to show how all creation proclaims the God whom the soul can experience in itself, the living God. It was the dynamic attitude of the soul towards God which interested him, not the construction of dialectical arguments with a purely theoretical conclusion."³

As the Christian faith began to be confronted with questioning, rationalistic university scholars such as Peter Abelard (1079-1142) and with "the inquisitive, questing spirit of Muslim scholarship,"⁴ more and more rationalistic philosophical arguments with starting points other than the God of Scripture Himself developed among defenders of the faith. Consider the famous ontological argument of St. Anselm (1033-1109), formulated as an address to God. St. Anselm introduced it with a cry from the heart: "I long to understand the truth, which my heart believes and loves. For I do not seek to understand that I may believe, but I believe in order to understand. For this also I believe—that unless I believed, I should not understand."⁵ The essential parts of the ontological argument are these:

... we believe that thou art a being than which nothing greater can be conceived ... And assuredly that, than which nothing greater can be conceived, cannot exist in the understanding alone. For, suppose it exists in the understanding alone: then it can be conceived to exist in reality; which is greater. ... Hence, there is no doubt that there exists a being than which nothing greater can be conceived, and it exists both in the understanding and in reality ...

And it assuredly exists so truly, that it cannot be conceived not to exist. For, it is possible to conceive of a being which cannot be conceived not to exist, and this is greater than one which can be conceived not to exist. ... There is, then, so truly a being than which nothing greater can be conceived to exist, that it cannot even be conceived not to exist; and this being thou art, O Lord, our God.

St. Anselm included biblical creation and its difference between God the Creator and man the creature as a sort of postscript:

So truly, therefore, dost thou exist, O Lord, my God, that thou canst not be conceived not to exist; and rightly. For, if a mind could conceive of a being greater than thee, the creature would rise above the Creator; and this is most absurd. And, indeed, whatever else there is, except thee alone, can be conceived not to exist.⁶

The monk Gaunilo, a contemporary of St. Anselm, attacked this argument on the plausible grounds that our idea of a thing does not

guarantee that the thing actually exists. Frederick Copleston sums up St. Anselm's reply:

...if the idea of God is the idea of an all-perfect Being and if absolute perfection involves existence, this idea is the idea of an existent, and necessarily existent Being ... If God is possible, i.e. if the idea of the all-perfect and necessary Being contains no contradiction, God must exist, since it would be absurd to speak of a *merely possible necessary Being* (it is a contradiction in terms) ...⁷

The ontological argument is an impressive construct of sheer reason and logic. However, it is subject to denial as we have seen; Immanuel Kant rejected it altogether as a tautology. More importantly, despite St. Anselm's sincere faith and good intentions the "being than which nothing greater can be conceived" need not be the God of the Bible. It might be the cosmic "Force" of the neopagan New Age movement today! A philosophical argument can only "prove" the *philosophical concept* it sets out to prove, and that only tentatively. We must therefore take our stand with Bernard of Clairvaux (1090-1153), "the most dynamic figure of the twelfth century, if not the whole of the Middle Ages,"⁸ who opposed Peter Abelard on the grounds that not disputation but faith is the mark of the righteous Christian believer. Likewise the great French scientist and Christian Blaise Pascal (1623-1662) exultantly rejected the "God of philosophers and learned men" who could never give him the "certitude certitude feeling joy peace" he received upon meeting the "God of Abraham, Isaac, Jacob ... and Jesus Christ" person to Person in the night of November 23, 1654.⁹

St. Thomas Aquinas (1225-1276) rejected the ontological argument. He did so while denying that the existence of God is self-evident on the grounds that some men deny God's existence. This is contrary to Romans 1:18; unbelieving man's reason is not "neutral" but actively engaged in "suppressing the truth in unrighteousness." Instead of the ontological argument Aquinas offered his celebrated five proofs for the existence of God. They argue (1) from motion to God as first mover, (2) from the nature of an efficient cause to God as first efficient or ultimate cause, (3) from possibility and necessity to God as being His own necessity and causing the necessity of others, (4) from the gradation of things from lower to higher to God as the highest and most perfect, and (5) teleologically for God as the Giver of the end and purpose of all things.

Let us briefly evaluate these proofs. Proof (1) leads to a "first mover," but this being need not be the God of Christianity. Aristotle, whom Aquinas greatly admired and sought to incorporate in Christian philosophy pursuant to Pope Urban IV's request of 1263, also spoke of "God" as "first mover." His "first mover," however, was part and parcel of the cosmos which it "moved" by attraction. Aristotle's "god" was certainly not the Creator of the Bible, as for him the world had existed from all eternity.

The "efficient cause" of Proof (2) may be, for example, whatever it was that "caused" the original One of pantheism to break up or send forth emanations. An "efficient cause" need not be the personal, transcendent God of Scripture Who is original *Creator* of all things *out of*

nothing, as the Bible clearly teaches. Proof (3) is, as Aquinas himself says, closely related to Proof (2) and therefore subject to this same possibility of misinterpretation.

Proof (4) makes "God" the highest degree of perfection of things and qualities. This line of reasoning overlooks the ontological otherness of the God of Scripture from the world of which He is the *Creator out of nothing*. Aquinas took the argument from gradation from Aristotle as well. However, Aristotle's world view, as that of all pagan thought, was based upon monism, the presupposition that all is is ultimately one, with no room for the transcendent, personal God and Creator of the Bible Who is "other-than," outside and above the world.

Proof (5) for God as the Giver of the end and purpose of all things infers and anticipates the argument from design in nature for God as the supreme "Watchmaker" made by William Paley over five hundred years later (Paley's *Evidences* was first published in 1802), though Paley reasoned independent of Aquinas. It upholds the transcendence of God because it implicitly recognizes Him as the Creator of all things for His own pleasure (Revelation 4:11). It reasons from intelligence as the directing principle (not highest degree of perfection) of all natural things. It uses the example of an archer shooting an arrow to its mark, an illustration pointing to the personhood of God. Yet it concludes, as it logically must, by identifying God merely with its philosophical concept of "some intelligent being" directing all natural things to their end. This "intelligent being," however, may logically be Hegel's and Teilhard de Chardin's "God" as the monistic "world spirit" realizing itself in nature and history rather than the absolutely transcendent God of the Bible.

Both the ontological argument and Aquinas' five proofs continued to intrigue later, increasingly rationalistic philosophers, though they did not belong to the scholastic tradition. Rene Descartes (1596-1650), whose philosophical starting point was his own thought ("I think, therefore I am") accepted the ontological proof and also argued for the existence of God on the basis that he himself must necessarily have been created by God, and that the idea of God he found within himself was a result of the Image of God in which he was created. The German philosopher Gottfried Wilhelm Leibniz (1646-1716) accepted the ontological proof but thought it was imperfect because the possibility of a supremely perfect being must be proven without contradiction. Once this possibility has been demonstrated, however, "it could be said that the existence of God was demonstrated geometrically *a priori*."¹⁰ Leibniz also believed that other means to prove the existence of God had validity, especially his "argument from the contingency of the world," which essentially incorporates Aquinas' Proofs (2) and (3) for God as the efficient and necessary ultimate cause of the whole world:

... for Leibniz all truths of fact or existential propositions save one (namely, the proposition 'God exists') are contingent, that is, not metaphysically necessary. The ultimate origin of 'the chain of states or series of things, the aggregate of which constitutes the world', must therefore be sought outside the series: we must pass 'from physical or hypothetical necessity, which determines the posterior states of the world by the prior, to something which

is absolute or metaphysical necessity ...¹¹

In our own generation Stanley L. Jaki, a philosopher and historian of science, has reasserted the argument from contingency for the existence of God specifically on the grounds of the science of mechanics. This science demands the ascertaining of laws within given boundary conditions; moreover, no set of individual boundary conditions can be done in its own terms, but only in the terms of a more general set. Since the entire universe has an overall boundary condition, "it is legitimate to look for its givenness in a factor which, since the universe embodies all that is physical, can only be metaphysical with respect to the whole universe. That factor is not a super-designer or an engineer-in-chief, ... but a Creator who alone is capable of producing a universe with that true mark of givenness, a contingency implying creation."¹²

Immanuel Kant (1724-1804), as noted above, rejected the ontological proof as a tautology, and Leibniz's argument from the contingency of the world because all sense experience must be excluded when trying to prove the existence of a metaphysical being. Thus he would doubtless have excluded Jaki's variation of this argument from the science of mechanics as well. He thought an argument from the order in nature could at best prove an "architect" working on already existing material rather than a Creator.¹³ C.S. Lewis, "apostle to the skeptics" of our own generation, reasoned in his best-selling popular defense of the faith, *Mere Christianity*, which has won many to Christ, that a moral law of right and wrong exists among all men, which points to a personal, righteous God.

Kant notwithstanding, there is great plausibility in the arguments for God as Creator from contingency. The arguments (not formal philosophical "proofs") for the existence of God from the world's order and design used by Paley and again in the modern creation movement also speak to many. The modern creation movement of our own time has focused immense and widespread attention upon how great the world's order and complexity really is. Spokespeople for this movement have argued for creation and the God of creation on the grounds that mere matter cannot originate such metaphysical realities as space, time, moral and spiritual values, beauty, creativity, love and life itself.¹⁴ They have declined to borrow from unbiblical thought in the form of "theistic evolution" and witnessed clearly to God as Creator in conformity with Romans 1:18-25. This is why their witness is so effective despite the absence of formal "proof."

The deficiencies of philosophical "proofs" based upon autonomous human reason and with their necessarily theoretical and always uncertain conclusions have become common knowledge today. With Pascal the average person is disillusioned with "the God of philosophers and learned men." This is in agreement with what the Bible says about how God is manifest to men, and with God's promise of Isaiah 29:14 and 1 Corinthians 1:19-21: "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. ... Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached [of Christ crucified] to save those who believe." As St. Augustine wrote on the opening page of his

Confessions, "Thou madest us for Thyself, and our heart is restless until it rests in Thee." It is really possible to rest in Him (Matthew 11:28-30). Jesus Christ testifies and Pascal confirms, together with all regenerate believers of all ages, that it is really possible to *meet and know* the God of Abraham, Isaac, Jacob and Jesus Christ revealed in the Bible person to Person (John 17:3, Galatians 2:20). It is really possible to have new life in Christ, and to be restored moment by moment to God's glorious, blessed image and likeness lost at the Fall (2 Cor.3:18). And *that* is the unanswerable proof for God's existence: God's Word confirmed by reality. Nothing less will do, least of all the autonomous reasoning of unbelievers. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20).

¹Francis A. Schaeffer, *How Shall We Then Live?* (Westchester, IL: Crossway Books, 1976, First Crossway Books paperback edition, 1983), p.43. See also Schaeffer's discussion on pp.52-56.

²Frederick Copleston, S.J., *A History of Philosophy* (Garden City, NY: Doubleday & Company Image Books, 1962 and later years), Vol.2, Part I, p.87.

³*ibid.*, p.84.

⁴Bruce L. Shelley, *Church History in Plain Language* (Waco, TX: Word, 1982), p.215.

⁵George L. Abernethy and Thomas A. Langford, eds., *Philosophy of Religion: A Book of Readings* (New York: Macmillan, 1968), p.170.

⁶*ibid.*, pp.171-172

⁷Copleston, *A History of Philosophy*, Vol.2, Part I, p. 185.

⁸Bernard of Clairvaux, *The Love of God* (Portland, OR: Multnomah Press, 1983), xvi.

⁹Pascal testified to this event in his marvelous "Pascal Memorial" which has been reprinted many times. Copies are available from the editor, *CSSH Quarterly*, 1429 N. Holyoke, Wichita, Kansas 67208.

¹⁰Copleston, *A History of Philosophy*, Vol.4, p.325

¹¹*ibid.*, p.329.

¹²Stanley L. Jaki, *The Road of Science and the Ways to God* (Chicago: The University of Chicago Press, 1978), p.292. Also see Ellen Myers, "Creation and Science: The Work of Stanley L. Jaki" in *Creation Social Science and Humanities Quarterly*, IX, 2 (Winter 1986), pp.17-24.

¹³Copleston, *A History of Philosophy*, Vol.6, Part II, p.93

¹⁴Cf. Henry M. Morris, ed., *Scientific Creationism* (San Diego, CA: Creation-Life Publishers, 1974), p.20.

GALILEO: MARTYR FOR SCIENCE?

Edward Coleson

One of the most harmful accusations that has ever been brought against the Church is the claim that it has always been against science in particular and progress in general. The example used to support this accusation has been Galileo's controversy with the Catholic Church. Whatever one may think of that venerable institution, there are neglected aspects of the issue which ought to be pointed out to anyone interested in the history of science and of teaching it today.

It should be no secret that the reason for defending Galileo with such zeal has simply been that it furnishes some people an opportunity to denounce the whole Christian community. One can agree that the Catholic hierarchy handled the case badly without necessarily exonerating Galileo. In fact, there are writers who say it may have been a clash of personalities much more than a learned disputation over the relationship of Scripture to science or even the merits of two very different theories. Pursuing the consequences of our humanity in decision-making a little further, the recent recognition by the Vatican that he was right is also very interesting. What Galileo was actually doing was defending the astronomy of Copernicus, as set forth in his great book published in 1543.

It may come as a surprise to the reader that Galileo could not prove that Copernicus was right when he found himself in trouble with the Church in 1615. The question of whether the earth or the sun is the center of what we call the solar system had perplexed the Greeks¹ a couple thousand years earlier, but they could not solve the puzzle, nor could Copernicus when he published his theory in 1543. Objective proof for either alternative was still lacking when the Inquisition condemned Galileo for his "heretical opinions" ninety years later. Some astronomers preferred the heliocentric system because it was simpler and seemed to be more logical; but preference is not proof.

Now while some arguments used against the theory of Copernicus are no doubt too ridiculous to merit discussion today, there were those that were serious deterrents even to those who questioned the Ptolemaic geocentric astronomy they had inherited from the ancients. An important reason the early Greeks had finally rejected the heliocentric system espoused by Copernicus was the fact that they realized correctly that if the earth followed a huge orbit around the sun every year, the heavens should look different when viewed from different locations on the way around- a phenomenon known as parallactic displacement of the stars. For example, the Big Dipper is a well known constellation in the northern hemisphere and over much of this area it is clearly visible every night in the year, when it isn't cloudy. Now you and I can see no change in the shape of the Dipper throughout the year; they

couldn't either, so they gave up on a promising heliocentric theory to pursue a geocentric system which gave them nothing but trouble. In fact, Ptolemy² admitted that putting the sun in the center had advantages, but he rejected the idea as ridiculous. His word became "astronomy" and remained so until Copernicus presumed to challenge his authority fourteen hundred years later. Indeed, it was long after Galileo's time before the triumph of the new astronomy was complete. In early America other systems "were taught concurrently at Harvard and at Yale."³ Copernican astronomy did not become public knowledge in Bogota, Colombia, until 1774, but it is worth noting that the Inquisition⁴ gave the accused a public hearing. He won by a landslide. The date for Havana was 1806. Part of this delay in Latin America was due to the fact that Spain and the Church sought to protect the colonies from heresy.⁵

Now if people had been content simply to admire the stars and write poetry about their beauty, there would have been no problem. But there were serious scholars who sought to understand the workings of the universe and our little part of it, and they pursued the subject for centuries. The so-called fixed stars were no problem for them, but the moving planets caused all the trouble. They seemed to be a law unto themselves. The wandered slowly throughout the heavens along the path followed by the sun and moon, and at times they even backed up⁶ and later resumed their journeys. Astronomers plotted their paths on celestial maps and tried to predict their future movements. Since putting the earth in the center of things made an impossible situation for those trying to do this, there was a growing resentment against a system that couldn't be made to work well. This prepared the way for Copernicus. Perhaps the irreverent remark of King Alfonso,⁷ the Wise, himself a competent astronomer, well illustrates the growing dissatisfaction: "Had I been present at the Creation, I would have given some useful hints for the better ordering of the universe." As the ruler of a little Spanish kingdom, he distinguished himself in several ways during his reign (1252-'84), but he left the task of "better ordering the universe" to Copernicus nearly three centuries later. While there were others who were looking for a simpler system too, we must remember that scholars, educated in a complicated discipline, will often reject a more simple approach as too elementary. Galileo found that to be true when he tried to present the obvious advantages of heliocentric astronomy.

According to a letter which Galileo wrote to John Kepler, he had "adopted the teaching of Copernicus many years ago, "but he had thought it wise to keep quiet about his beliefs. This must have been hard for him to do, because as his professors⁹ observed when he was a student, he was "an extremely argumentive youth." But then one day in 1608, he learned that a Dutch spectacle-maker¹⁰ had invented a telescope; Galileo soon made a better one for himself. With his "spy-glass" an inch in diameter and eighteen inches long, held in his hands, he became the first scientist to view the heavens with a telescope, but he "probably made as many important discoveries with it as has any modern astronomer using instruments approaching 200 inches in aperture."¹¹ Fortified with his new device, he began to defend the Coperni-

can system publicly. This was his undoing.

To understand how he might have made his discoveries known without tangling with the Church, one needs to know "the rules of the game" of that era. Disputation, or we would say debate, was a very important aspect of education at that time. Since, anything approaching heresy could lead to fagots and fire, you may be wondering how they could argue about anything important back then. They provided for this need in this way: the scholar taking the "wrong side" in the debate became the "devil's advocate." This gave him immunity. Galileo had powerful friends in the Church who urged him to declare that the Copernican system was just more simple mathematically,¹² and avoid a theological confrontation. No one could deny this, but he still could not prove that there was an apparent shift among the stars when the constellations were viewed throughout the year. This was a necessary proof, but this fact would not be observed until 1830 (the stars are so far away that the width of the earth's orbit makes little difference in the appearance of the heavens).¹³ Galileo was too sure of himself to be much concerned with this weakness in his proof. His presumption cost him dearly, but it did make him a scientific celebrity.

One can regret the treatment of Galileo and give him credit for his accomplishments without considering him infallible or even very tactful. His discoveries with his telescope have already been mentioned. He may or may not have dropped those weights off the Leaning Tower,¹⁴ but he did discover the laws of the pendulum, which did provide the world with a better clock. His explanation of what causes the tides¹⁵ in the oceans was fallacious, and he did not understand air pressure,¹⁶ although a couple of his students invented the mercury barometer shortly after his death. It is also strange that Galileo paid little attention to Kepler's¹⁷ discoveries, since they were a definite improvement on the Copernican model. Kepler had problems with the fact that the paths of the planets did not quite fit the Copernican model, and discovered after incredible labors that the orbits are ellipses, not circles as everyone had believed. This was a real improvement in the heliocentric theory, but Galileo didn't seem to be interested. Kepler was a devout Protestant, but he had his problems too. When he was persecuted by his fellow professors in a Protestant university, he took refuge with the Jesuits.¹⁸

As a final consideration, exactly what was Galileo's punishment? The legendary picture of a tortured genius languishing in a fetid dungeon¹⁹ is fallacious. When he was summoned to appear in Rome to answer charges brought against him by the Inquisition, he made his journey assisted by the Grand Duke's personal servants and he was lodged at the Tuscan Embassy. His health was then very poor. When the Church brought him to trial in April of 1633, he was still provided with a five room suite and a personal servant. He was later returned to Florence and subject to "house arrest" but, given his physical condition, this may not have restricted his movements too much.

Notes:

- ¹Nicholas D. Cheronis, James B. Parsons, and Conrad E. Ronnenberg, *The Study of the Physical World*, pp. 253-254.
- ²Lloyd A. Brown, *The Story of Maps*, p. 59.
- ³Roert B. Downs, *Books that Changed the World*, p. 140.
- ⁴German Arciniegas, *Latinoamerica*, pp. 112-113.
- ⁵Mary Wilhelmine Williams, *The People and Politics of Latin America*, p. 181.
- ⁶Robert H. Baker, *An Introduction to Astronomy*, pp. 140-141.
- ⁷Frederic Bastiat, *Economic Harmonies*, p. 9.
- ⁸Guy C. Omer, Harold L. Knowles, Belvey W. Mundy, and W. Herbert Yoho, *Physical Science: Men and Concepts*, p. 139.
- ⁹*Ibid.*, p. 137.
- ¹⁰Cheronis, etc. op. cit., p. 260.
- ¹¹Omer, etc., op. cit. p. 139.
- ¹²*Ibid.*, p. 151.
- ¹³Cheronis, etc., op. cit., p. 259.
- ¹⁴Omer, etc., op. cit., p. 138.
- ¹⁵Herbert Butterfield, *The Origins of Modern Science*, p. 82.
- ¹⁶James B. Conant, *On Understanding Science*, pp. 43-49.
- ¹⁷Butterfield, op. cit., p. 81.
- ¹⁸*Ibid.*, p. 69.
- ¹⁹Jerome J. Langford, *Gali'eo, Science, and the Church*, pp. 137-142.

LANGUAGE-ORIGINS AND EVOLUTION

D. Tassot

Natural Emergence Of Language

Partisans of this theory hold that the difference between human language and the "languages" of animals is not one of nature but of degree. It has been known, for instance, since the time of Karl von Frisch that the "dance of the bee" indicates to the entire hive the direction, the distance and the quantity of a source of pollen. In the 1970s, the naturalist Emil Mengel observed transmission of information taking place within a group of chimpanzees. Some food and some fake snakes were hidden in a field in the presence of the leader of a group of chimpanzees. The leader informed the group by signs and they all returned, with the younger ones in front, to secure the food and avoid the snakes.¹ Do such information methods, useful though they may be, infer the mental operations which make human language not merely a tool for communication but the substratum upon which thought deploys itself?

Natural-emergence supporters hoped to show that young apes, provided they were raised amongst men, would be able to acquire the rudiments of human language. There were two series of tests, one taking place before and the other after 1960. In 1933, Dr. J. Kellogg and his wife had the idea of raising a young chimpanzee, Gua, with their own child. Gua was eventually able to react to 166 words, but was never able to speak. In 1951, the Hayeses took into their family the young chimp, Viki, for six and a half years and claimed that it succeeded in articulating something resembling "papa," "mama" and "cup," although the words were very deformed. These unfruitful tests were not renewed because Philip Lieberman, a phonetician, explained that even if the ape's larynx included vocal cords, the structure of its vocal tract (nasal cavity, velum and epiglottis in particular) prevents it from emitting the fundamental vowels (a, i, o, u) of the human language.² This could have been the end of the story. The desire to prove the animal origin of man, however, is so strong that five American psychologists, between 1966 and 1977, attempted to initiate apes into a dumb form of language. Three trials took place using the American Sign Language (AMESLAN) which consists of alphabetic signs being traced in the palm of the hand for the use of deaf and dumb people. There were the Gardners with Washoe starting in 1966, Herbert Terrace with Nim from 1973 to 1977, and Francine Patterson with the gorilla Koko from 1972 at Stanford University.

In 1966, at the Santa Barbara University in California, the Premacks attempted to introduce Sarah to a language composed of symbolic objects such as a square representing a banana, a triangle for an apple, a silhouette for an ape for Sarah. Finally, as from 1970, at the

Regional Centre of Primate Studies at Yerkes, Duane Rumbaugh taught Lana to use a computer with keys bearing geometric symbols for words.³ To start with, the research workers published encouraging reports. The apes were very quick in tracing for themselves the AMESLAN signs to obtain corresponding rewards. They were even able to recognize and produce sequences of two and sometimes even three signs. The question therefore arose as to whether, for the ape, these signs correspond to "words," and the sequences to "sentences." Did they represent an embryonic grammar? Then came the doubters. When Sarah lined up three signs to form the sequence "give Sarah banana," had she made up a grammatical phrase similar to the "telegraphic" style of a two-year-old child, or had she merely adopted a conditioned behavior to obtain a reward, similar to all animals undergoing training. According to the linguist Chomsky, mastery of a language by a child can, obviously, only be considered in terms of a complete acquisition following the "telegraphic stage." Otherwise, because a child can jump, he could be compared to a bird and be said to be able to fly, even though imperfectly!⁴

In 1975, Lenneberg performed a counter-experiment. He submitted some college students to the same training for learning symbols as the Premacks had given to Sarah. The students rapidly outperformed the chimpanzees but none of them considered that the graphic signs could correspond to words, nor the sequences to phrases. They all believed they were being asked to resolve a kind of puzzle. In 1969, Terrace himself recognized that "evidence that apes can create sentences can, in each case, be explained by reference to simpler non-linguist processes."⁵ In 1978, Premack wrote: "Chimps do not have any significant degree of human language and when, in two to five years, this fact becomes properly disseminated, it will be of interest to ask, why were we so easily duped by the claim that they do?"⁶ Prejudice for evolution is the answer which has introduced error into much of the research in the human sciences. Repeated experiments, undertaken at great expense, over many years, by psychologists subscribing to the evolutionary theory, have been needed to reach the conclusion that the natural emergence of language from the animal is impossible. Evolutionists consider that the evolutionary route leading to man must pass through the primates. The only animals, however, possessing a vocal tract capable of reproducing our words are birds, as for example the parrot and mynah. The question arises, then, how could we be descendants of the apes and inherit the characteristics of the birds?

The Human Construction Of Language

The proposition was already advanced by Herder in 1770, in his *Origin of Language*. It is proposed today by Piaget, the celebrated specialist in infant psychology. He posits that all knowledge is acquired through the subject's action upon, and interaction with people and things, and that language has its origin in the sensorimotor period of the child's life, at about 18 months, when the representation of things becomes possible in the mind of the child. language would not, therefore, be an innate aptitude, but an acquisition of action patterns like dancing or knitting, an intellectual tool to serve man's specific

needs. An objection could be made from the fact of the universality of language. Apart from the gravely deficient, all children eventually acquire the intuitive rules of language and the capacity to express themselves by means of intelligible sentences. The same thing does not apply to intellectual exercises such as mathematics. Universality, therefore, makes for innateness.

It is, moreover, strange that language should depend upon the general sensori-motor development of the child. Even if children learn to talk at an early age, they are late in learning to walk. A child of 3 years who employs with precision several hundred coordinated muscle movements needed to articulate clearly will still spill a glass of milk, fall over in running and not always master the sphincters relative to the most elementary functions of the body. These facts of experience can be explained by the physiology of the brain. Two areas of the brain are connected with language. The frontal area in the left hemisphere was discovered by Paul Broca in 1865. Damage to this area leads to language impairment, termed "aphasia."⁷ Adjacent to it is a part of the cortex which receives auditory signals. This was discovered by Carl Wernicke in 1874.

Damage to the Wernicke area affects speech comprehension, causing the subject to pronounce grammatically correct sentences that have no meaning. These two hemispheres are linked by a bundle of nerve fibers. Such an asymmetrical development of the brain accompanies the acquisition of language. It is completed at the age of puberty, after which time it becomes impossible to learn to talk (as in the case of "feral children"), and much more difficult to acquire a second language (hence the interest in bilingual schools). In 1973, Dr. John C. Eccles pointed out that human infants are born with this cerebral asymmetry which is missing in non-human primates. Furthermore, the enlargement of the language area in the left hemisphere anticipates considerably its eventual usage in speech, as it can already be detected in a 5-month-old fetus.⁸ Thus language is programmed in a child from its conception, even though it can only be realized in a human environment where the child can exercise its inborn faculty (within the limits of its "mother" tongue).

Artificial languages, created by man for his own needs (mathematics, data processing language, etc.) prove quite different from natural languages. Suited to operations of the intelligence, they are incapable of expressing feelings. They possess a singleness of meaning as demonstrated in the rigidity of mathematical definitions. Normal language, however, functions due to a relative ambiguity of the words. It would be impossible to understand one another if one specific word existed for each separate thing. Common words correspond to approximate classes and define themselves relatively to each other, without it being possible or necessary to specify the limits of these classes with any precision.

Finally, if language was a tool, it would be seen to perfect itself with civilization. In fact, it is the contrary that is seen to occur. So-called "primitive" peoples possess surprisingly rich and subtle languages which amaze the grammar experts.⁹ At the same time, our written languages have demonstrated a progressive impoverishment

in their grammar (compensated, it is true, by an increase of technical vocabulary). The oblique case disappeared from the French language quite some time ago, and in English the verbal forms such as the subjunctive have been falling into disuse over recent generations.

Clearly, if linguistic systems are running down with time whilst the range of techniques is expanding, language cannot be considered to be a voluntary product of the human intelligence.

The Divine Creation Of Language

Humanity does not construct language, it finds it. As can be seen from the foregoing, the physiological particularities proper to language (vocal tract, cerebral specialization) are inscribed in the genetic inheritance. The implementation of language in the child is affected by the parents who received it from their parents, thus confirming that humanity is not an aggregate of individuals but a collection of families.

The origin of language can perhaps be discerned. If our parents received it from their parents, the chain goes back inevitably to the common ancestor of all humanity, Adam. It is this fact which explains the hereditary universality of the mental operations which are characteristic of language. It also explains the capacity for men to understand each other despite the diversity of specific languages issuing from Babel. The question is, therefore, from whom did Adam receive the language? Genesis specifies that Adam could find no creatures from amongst the animals to be his interlocutor, and indicates it was God Himself who was Adam's immediate and privileged interlocutor. It is, therefore, from God that came the two elements of language, the genetic inheritance (formulated by God the Creator) and the oral implementation (by God the first interlocutor).

Language has not, then, emerged progressively from a voiceless stage of creation. It was not invented to fulfill some material need of the first humans. It was there from the beginning. "In the beginning was the Word." The Word, the singularity that explains the origin of all things. It provided the means of relating with God. It was a prayer which was the first form and still remains the most perfect form of the human language.

Man was created in the image of the Word. He was prepared genetically to receive the word and to transmit it, not like something external that can be acquired or rejected, but like the essence of his own being, the innate difference which distinguishes him from other living creatures. It is the ultimate point of his being by which he communicates with the Supreme being, the specific resemblance with the Creator which enables him to ponder Creation, to know God and to love him.

Man, the servant of the Word, can only regress if, instead of lovingly cultivating the language received from his ancestors, he uses it merely for worldly ends. This regression can be seen in the decrease of the capacity to reason due to the influence of television which is a "locutor" and not an "interlocutor." It is plain in the ideologically governed societies where self-criticism and mental restraints are induced. This is the reason, as Joseph Brodsky the Nobel laureate explains, why there is no place for poets in these societies. Even if their

works make no allusion to politics, their mere presence as guardians of the language is intolerable to the ideologists who use the language as an instrument of domination.

Poetry is the language in its fullest dimension, it not only arouses emotion but transmits it as well. It has the universal character of passing through the intelligence to reach the heart and possesses an intensity that draws upon all the vocal chords, all the semantic levels and all the subtleties of natural languages. Nothing could be explained about language if it were not for poetry, for its faculty of creativeness and its power of giving life to our thoughts and strength to our feelings. How could this creative faculty arise if it had not been received from the Creator Himself? This spring of life, how could one drink from it if it did not come from Him who is Life? How could this faculty, which is inseparable from the life of the spirit, have appeared if it did not spring from the Spirit Himself?

It is for this reason that our words attain reality despite our finitude. The universe is Christocentric, "all having been made by Him and for Him" and due to the fact that all words reflect the Word of God.

Editor's Note: Reprinted from *Christian Order*, Oct. 1988, with kind permission of the author.

¹Clifford Wilson and Donald McKeon, *The Language Gap* (Zondervan, Grand Rapids, MI 1984), p. 144.

²*ibid.*, pp. 20-21.

³*ibid.*, pp. 21-40.

⁴*ibid.*, p. 125.

⁵*ibid.*, p. 149.

⁶*ibid.*, p. 154.

⁷H. Hecaen and J. Dubois, *La Naissance de la Neuropsychologie du Langage* (Flammarion, Paris 1969), p. 108.

⁸Wilson and McKeon, *The Language Gap*, p. 72.

⁹E. O. Lorimer, *Language-Hunting in the Kerakoran* (George Allen and Unwin, London 1940), p. 19.

WHERE IS THE GARDEN OF EDEN?

Brad T. Bromling

Eden—Adam's pristine garden home—has been sought in nearly every place imaginable, and found nowhere. Conjectures regarding its location have ranged from the ridiculous to the sublime. Liberal scholars have suggested that Eden never existed; or that it was in the heavens among the stars; or that the garden should be grouped with the mythical realms of Atlantis and Lemuria. More conservative scholars believe Moses spoke of a real place but have disagreed on where it was. Even among these scholars there are some unusual opinions. Some suggest that Eden was somewhere in China, while others opine that it was in what is now the North Pole. One man has even claimed to have found the garden of Eden in the small town of Gaylesville, Wisconsin! However, most scholars feel compelled to pinpoint Eden in the land area between modern Egypt and Iran. The most common options include Armenia, Sumeria, and southern Mesopotamia. Two other speculations have been proposed recently. One seeks to equate Eden with the "promised land" of Israel, and the other proposes that Eden is to be found beneath the waters of the Persian Gulf. Of all these options, which, if any, is correct?

The liberal view is promptly dismissed by those who hold the Bible to be God-breathed (inspired) and free of fanciful myths. For those who accept that Eden did actually exist on Earth, at least two factors will have to be considered in order to determine its location. First, a proposed site will have to fit the topographical data given by Moses in Genesis 2. Since Eden is exclusively a biblical place, the Bible is the primary source for determining its location. Although a few other Scriptures allude to Eden's garden (e.g., Isaiah 51:3; Ezekiel 28:13; Joel 2:3), Genesis 2:8-14 contains the pertinent topographical information. This passage teaches that (1) Eden was a region in which God planted a garden; (2) the garden was situated in the eastern section of Eden; (3) a river from Eden irrigated, and flowed through, the garden; (4) the river branched into four rivers upon leaving the garden; (5) the rivers are called by name, and three of them are associated with certain geographical landmarks; (6) also, it may be inferred that the garden's climate was temperate since all types of fruit trees were able to grow and Adam and Even were able to roam therein without clothing. Beyond this, nothing else is said of the location of Eden.

Second, the destructive force of the global Flood must be considered. Such a flood would undoubtedly alter the Earth's surface beyond recognition. One has but to consider the Grand Canyon and the fossil graveyards in the western United States to get a glimpse of the mountain-moving force of the Flood. It is very likely that this event erased all evidence of Eden.

CSSH Quarterly
Vol. XV, No. 4 (Summer 1993)

Although some suppose that Moses described the geography of Eden as it existed in his day, two facts contradict this notion. First, the lay of the land described in this passage does not agree with any known location of Moses' time (a fact of which Moses and his readers were no doubt aware). The idea that the modern Tigris and Euphrates rivers are the same as those mentioned by Moses fails to fit what is written of the Edenic rivers. Whereas Moses said that one river flowed through the garden and became four rivers, the Tigris and Euphrates rivers known today do not branch from a common river. In fact, they both arise from *separate* sources in the Armenian mountains. There is no evidence that Moses' contemporaries know of the rivers Pishon and Gihon. Some assert that these rivers were really just canals or minor waterways. However, in the Bible the Gihon and Pishon are discussed as *rivers* in precisely the same way as are the Tigris and Euphrates. The ancient belief that they were the Nile and the Ganges has been almost universally rejected (since the Nile and Ganges do not flow anywhere near the Tigris and Euphrates). The location of Havilah is also a mystery. There is a post-flood place by that name in the Arabian Peninsula, but it seems impossible to relate it to the data concerning Eden. This is also true of Ethiopia. The Ethiopia of Genesis 2 bears no apparent relation with the region of the same name cited elsewhere in the Bible.

Why were the names Tigris, Euphrates, Havilah, Assyria, and Ethiopia mentioned if they were not the same as those known by Moses' original readers? There is a common practice which answers this question. Man often borrows place names from other countries to describe his home. Consider these examples: (1) France and Ontario both contain a River Seine; (2) Brazil, Paraguay, and the United States all have a River Verde; and (3) there are no less than three Colorado Rivers in the world (Argentina, Texas, and Utah). This likewise holds true for certain city names: besides the Paris in France, there are at least eight other cities of the same name; and, no fewer than nine countries contain a Victoria! This was also practiced in Bible times. There were two places called Dan in Palestine; two cities called Antioch are mentioned in the New Testament; and, four towns bearing the name Apollonia existed in the Roman world. It is logical to assume that the postdiluvian river and region names that correspond with those mentioned in Genesis 2 were given in memory of places in the antediluvian world.

River patterns and climate provide no help in locating Eden. Finding four rivers branching off from a common source is hardly an adequate criterion. Likely, such patterns could be found in many places throughout the world. Further, the paradisiacal features of the garden could have been produced anywhere on the globe that God chose. Merely because fossils indicate that the North Pole enjoyed a temperate climate in the past is a shallow reason to assume the garden was located there. Not only does the Earth presently contain many such regions, there is good evidence that before the Flood the entire planet enjoyed a temperate climate.

Will Eden ever be found? The answer appears to be no. The geography of Mesopotamia does not match the biblical description of

Eden, and the Bible does not supply enough data to enable us to reconstruct the Earth's pre-flood topography. The balance of biblical teaching is that man should be more concerned with attaining the eternal paradise of Jesus than with discovering the lost home of Adam.

Editor's Note: Reprinted from *Reasoning from Revelation*, April, 1990, Vol.II, No.4, published by Apologetics Press, Inc., 230 Landmark Drive, Montgomery, AL 36117.

THE HISTORICAL ACCURACY OF THE FALL OF JERICHO

Wayne Jackson

The historical accuracy of the fall of Jericho has lain under a cloud of doubt in the minds of many for more than three decades. John Garstang, a professor at the University of Liverpool, excavated Jericho between 1930 and 1936. Garstang identified a destruction level at the ancient site which he called City IV. He concluded that this was the occupation level which paralleled the city of Joshua's day, and that the biblical account was accurate. Jericho had fallen to Israel about 1400 B.C. He wrote: "In a word, in all material details and in date the fall of Jericho took place as described in the Biblical narrative" (Garstang, 1937, p.1222). For several years scholars generally accepted Garstang's conclusions. However, that was to radically change.

From 1952 to 1958, Kathleen Kenyon, of the British School of Archaeology (daughter of famed archaeologist, Sir Frederic Kenyon) supervised an expedition at Jericho. Her work was the most thorough and scientific that had been done at this site. Her team unearthed a significant amount of evidence, but surprisingly, Kenyon's interpretation of the data was radically different from Garstang's. She contended that City IV had been destroyed about 1550 B.C. and therefore there was no fortress city for Joshua to conquer around 1400 B.C. She suggested that the archaeological evidence discredited the biblical record! And, not surprisingly, a sizable segment of scholars fell dutifully into line. Whenever there appears to be an apparent conflict between the Bible and other data, there is always a certain group that immediately calls the Scriptures into question. They never have the patience to wait for the more complete picture. Comments like those of Magnusson are typical: "... on a purely literary level, the *Book of Joshua* reads more like an adventure story than history ... there is no archaeological evidence to support it" (Magnusson, 1977, p.96).

One of the most curious elements of this whole matter, however, is the fact that, prior to her death in 1978, Kathleen Kenyon's *opinions* regarding Jericho had been published only in a popular book (Kenyon, 1957), in a few scattered articles, and in a series of preliminary field reports. The detailed record of her work was not made available until 1982-83, and an independent analysis of evidence is bringing to light some startling new conclusions!

The March/April, 1990 issue of *Biblical Archaeology Review*, certainly no "fundamentalist" journal, contains an article titled, "Did the Israelites Conquer Jericho?—A New Look at the Archaeological Evidence," authored by Dr. Bryant G. Wood. Dr. Wood is a visiting professor in the department of Near Eastern studies at the University

CSSH Quarterly

Vol. XV, No. 4 (Summer 1993)

of Toronto. He has served in responsible supervisory positions on several archaeological digs in Palestine. In this scholarly article, Wood contends: "When we compare the archaeological evidence at Jericho with the Biblical narrative describing the Israelite destruction of Jericho, we find a quite remarkable agreement" (1990, p.53, emp. added). The professor emphasizes several major points of agreement between the archaeological evidence and the record in the book of Joshua. We summarize as follows:

- 1) The Bible indicates that Jericho was a *strongly fortified city*. It was surrounded by a "wall," and access to the fortress could only be obtained through the city "gate (Joshua 2:5,7,15; 6:5,20). BAR notes: "The city's outer defenses consisted of a stone revetment wall [some 15 feet high] at the base of the tell [hill] that held in place a high, plastered rampart. Above the rampart on top of the tell was [the remnant of] a mudbrick wall [about 8 feet high at one point] which served as Jericho's city wall proper" (see Wood, 1990, p.46).
- 2) According to the Old Testament, the invasion occurred just following the 14th day of Abib (March/April) (Joshua 5:10), thus in the springtime, or *in the harvest season* (3:15). Rahab was drying flax upon her roof (2:6). Both Garstang and Kenyon found large quantities of grain stored in the ruins of Jericho's houses. In a very limited excavation area, Kenyon found six bushels of grain in one digging season. "This," as Wood comments, "is unique in the annals of Palestinian archaeology" (1990, p.56).
- 3) The biblical record affirms that the *conquest was swiftly accomplished* in only seven days (6:15). The people of Jericho were confined to the city with no chance to escape (6:1). The abundance of food supplies, as indicated above, confirms this. Had the citizens of Jericho been able to escape, they would have taken food with them. Had the siege been protracted, the food would have been consumed. The Old Testament record is meticulously accurate.
- 4) When the Israelites shouted with a great shout on the seventh day, the "*wall fell down flat*, so that the people went up into the city" (6:20; cf. Hebrews 11:30). Kenyon's excavations uncovered, at the base of Jericho's tell, a pile of red mudbricks which, she said, "probably came from the wall on the summit of the bank" (Kenyon, 1981, p.110; as quoted in Wood, 1990, p.54). She described the brick pile as the result of a wall's "collapse." Professor Wood states that the amount of bricks found in the cross-section of Kenyon's work-area would suggest an upper wall 6.5 feet wide and 12 feet high (1990, p.54).
- 5) According to the Scriptures, Jericho was to be a city "devoted" to God, hence, the Hebrews were to confiscate the silver and gold, and the vessels of bras and iron for Jehovah's treasury. However, they were to *take no personal possessions* (6:17-19). The archaeological evidence confirms this. As indicated earlier, a considerable amount of grain was found in Jericho. Grain, in biblical times, was exceedingly valuable, being frequently used

- as a monetary exchange (see I Kings 5:11). It is therefore unthinkable, unless by divine design, that the Israelites would have taken Jericho, and left the grain intact. The Bible is right!
- 6) The Scriptures state that during the destruction of Jericho, *the city was set on fire* (6:24). When Miss Kenyon dug down into the city she discovered that the walls and floors of the houses were "blackened or reddened by fire ... in most rooms the fallen debris was heavily burnt" (Kenyon, 1981, p.370; as quoted in Wood, 1990, p.56).
 - 7) The Bible indicates that Rahab's house was built "*upon the side of the wall, and she dwelt upon the wall*" (2:15). A number of houses were found just inside the revetment wall, which could have abutted the wall [see point (1) above] thus easily accommodating an escape access from the city (Wood, 1990, p.56). The evidence indicates that this area was the "poor quarter" of the city—just the type of residence that one might expect a harlot to have.
 - 8) Whereas Kathleen Kenyon contended that Jericho (City IV) had been destroyed about 1550 B.C., and abandoned thereafter, hence, there was no city for Joshua to conquer in 1400 B.C. (according to the biblical chronology), the actual evidence indicates otherwise. A cemetery outside of Jericho "has yielded a continuous series of Egyptian scarabs [small, beetle-shaped amulets, inscribed on the underside, often with the name of a pharaoh] from the 18th through the early 14th centuries B.C.E., contradicting Kenyon's claim that the city was abandoned after 1550 B.C.E." (Wood, 1990, p.53).

Other evidences indicate a harmony with the biblical chronology as well. There is absolutely no reason to contend that the book of Joshua is in error in its description of the conquest of Jericho.

Editor's Note: Excerpted from "The Saga of Ancient Jericho" by Wayne Jackson in Reason & Revelation, April, 1990, Vol.X, No.4, published by Apologetics Press, Inc., 230 Landmark Drive, Montgomery, AL 36117-2752.

REFERENCES

- John Garstang (1937), "Jericho and the Biblical Story," *Wonders of the Past*, ed. J. A. Hammerton (New York: Wise).
- Kathleen Kenyon (1957), *Digging Up Jericho* (London: Ernest Benn).
- Kathleen Kenyon (1981), *Excavations at Jericho, Vol.3. The Architecture and Stratigraphy of the Tell*, ed. Thomas A. Holland (London: British School of Archaeology.)
- Magnus Magnusson (1977), *Archaeology of the Bible* (New York: Simon & Schuster).
- Bryant G. Wood (1990), "Did the Israelites Conquer Jericho?—A New Look at the Archaeological Evidence," *Biblical Archaeology Review*, 16 [2]: 44-58.

IT'S FUNNY, IT'S SAD, IT'S DANGEROUS: A THEISTIC- EVOLUTIONIST LOVE POEM

Some years ago someone gave us a newspaper copy of the following poem. The article was dated Sunday, December 31, 1967 but we don't know the paper it appeared in. Note the themes of theistic evolution and reincarnation. With the poem was the following information:

Up until a generation or two ago, it used to be that at some time or another in the most popular beer hall near the campus, one could count on a young geology student jumping up and giving a stirring recitation of "Evolution." ...

It was written before the turn of the century by a young newspaper man who worked on the New York Herald, one Langdon Smith. Virtually nothing is known about the man or his life, except that he died in 1908 without knowing that he had immortalized himself as one of the world's great one-poem poets. ...

EVOLUTION

Langdon Smith

I

When you were a tadpole and I was a fish,
In the Paleozoic time,
And side by side on the ebbing tide
We sprawled through the ooze and slime,
Or skittered with many a caudal flip
Through the depths of the Cambrian fen,
My heart was rife with the joy of life
For I loved you even then.

II

Mindless we lived and mindless we loved,
And mindless at last we died;
And deep in a rift of the Caradoc drift
We slumbered side by side.
The world turned on in the lathe of time,
The hot lands heaved amain,
Till we caught our breath from the womb of death,
And crept into light again.

CSSH Quarterly
Vol. XV, No. 4 (Summer 1993)

III

We were Amphibians, scaled and tailed
And drab as a dead man's hand;
We coiled at ease 'neath the dripping trees,
Or trailed through the mud and sand,
Croakin and blind, with our three-clawed feet
Writing a language dumb,
With never a spark in the empty dark
To hint at a life to come.

IV

Yet happy we lived, and happy we loved,
And happy we died once more;
Our forms were rolled in the clinging mold
Of a Neocomian shore.
The eons came, and the eons fled,
And the sleep that wrapped us fast
Was riven away in a newer day,
And the night of death was past.

V

Then light and swift through the jungle trees
We swung in our airy flights,
Or breathed in the balms of the frended palms,
In the hush of the moonless nights.
And oh! what beautiful years were these,
When our hearts clung each to each;
When life was filled, and our senses thrilled
In the first faint dawn of speech.

VI

Thus life by life, and love by love,
We passed through the cycles strange,
And breath by breath, and death by death,
We followed the chain of change,
Till there came a time in the law of life
When over the nursing sod
The shadows broke, and the soul awoke
In a strange, dim dream of God.

VII

I was thewed like an Auroch bull,
And tusked like the great Cave Bear;
And you, my sweat, from head to feet,
Were gowned in your glorious hair.
Deep in the gloom of a fireless cave,
When the night hung red o're the river bed,
We mumbled the bones of the slain.

VIII

I flaked a flint to a cutting edge,
And shaped it with brutish craft;
I broke a shank from the Woodland dank,
And fitted it, head and haft.
Then I hid me close to the reedy tarn,
Where the Mammoth came to drink;—
Through brawn and bone I drove the stone,
And slew him upon the brink.

IX

Loud I howled through the moonlit wastes,
Loud answered our kith and kin;
From west and east to the crimson feast
The clan came trooping in.
O're joint and gristle and padded hoof,
We fought and clawed and tore,
And cheek by jowl, with many a growl,
We talked the marvel o're.

X

I carved that fight on a reindeer bone,
With rude and hairy hand,
I pictured his fall on the cavern wall
That men might understand,
For we lived by blood, and the right of might,
Ere human laws were drawn,
And the Age of Sin did not begin
Till our brutal tusks were gone.

XI

And that was a million years ago,
In a time that no man knows;
Yet here tonight in the mellow light,
We sit at Delmonicos's;
Your eyes are deep as the Devon springs,
Your hair is as dark as jet,
Your years are few, your life is new,
Your soul untried, and yet—

XII

Our trail is on the Kimmeridge clay,
And the scarp of the Burbeck flags,
We have left our bones in the Bagshot stones,
And deep in the Coraline crags;
Our love is old, our lives are told,
And death shall come amain;
Should it come today, what man may say
We shall not live again?

XIII

God wrought our souls from the Tremadoc beds
And furnished them wings to fly;
He sowed our spawn in the world's dim dawn,
And I know that it shall not die;
Though cities have sprung above the graves
Where the crook-boned men made war,
And the ox-wain creaks o'er the buried caves
Where the mummied mammoths are.

XIV

Then as we linger at luncheon here,
O'er many a dainty dish,
Let us drink anew to the time when you
Were a tadpole and I was a fish.

By the grace of God we have a better hope, "For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ...We also have the prophetic word made more sure, which you do well to heed as a light that shines in a dark place..." (2 Peter 2:16-19)

Clip and mail to:

CREATION SOCIAL SCIENCE
AND HUMANITIES SOCIETY
1429 N. Holyoke
Wichita, Kansas 67208

- ☐ Enclosed is my payment of \$15* for Sustaining Membership dues. I subscribe to the Creation Social Science and Humanities Society's *Statement of Belief*:
1. The Bible is the written Word of God. It is inspired and inerrant throughout. Its assertions are historically and scientifically true in all the original autographs. To the student of the social sciences and humanities this means that the account of origins in Genesis is a factual presentation of simple historical truths.
 2. All basic types of living things, including man, were made by direct creative acts of God during the Creation Week described in Genesis. Whatever biological changes have occurred since Creation Week have accomplished only changes within the original created kinds.
 3. The great Flood described in Genesis, commonly referred to as the Noachian Flood, was an historic event worldwide in its extent and effect.
 4. We are an organization of Christian men and women who accept Jesus Christ as our Lord and Saviour. The account of the special creation of Adam and Eve as one man and woman in the image of God and their subsequent fall into sin is the basis for our belief in the necessity of a Saviour for all mankind. Therefore, salvation can come only through accepting Jesus Christ as our Saviour.

Date: _____

Signature: _____

Address: _____

City: _____ State: _____ ZIP _____

*(\$20 U.S. if you reside outside the USA).

- ☐ Enclosed is non-member subscription fee of \$15 (foreign, \$20 U.S.) for one year's subscription to the **CSSHS Quarterly**.

Name _____

Address _____

City _____

State _____ ZIP _____

EDITORIALS

Tal Brooke, <i>Entering An Era of Anti-Christianity</i>	1
Brad T. Bromling, <i>Our Young Earth</i>	3

LETTERS	4
---------------	---

CREATION AND PROOF FOR THE EXISTENCE OF GOD

Ellen Myers	7
-------------------	---

GALILEO: MARTYR FOR SCIENCE?

Edward Coleson	14
----------------------	----

LANGUAGE-ORIGINS AND EVOLUTION

D. Tassot	18
-----------------	----

WHERE IS THE GARDEN OF EDEN?

Brad T. Bromling	23
------------------------	----

THE HISTORICAL ACCURACY OF THE FALL OF JERICHO

Wayne Jackson	26
---------------------	----

IT'S FUNNY, IT'S SAD, IT'S DANGEROUS: A THEISTIC-EVOLUTIONIST LOVE POEM

Langdon Smith	29
---------------------	----

PLEASE NOTE:

If the number following your name on the address label
is less than 993, it is time to renew your subscription.

Creation Social Science & Humanities Society
1429 N. Holyoke (316) 683-3610
Wichita, Kansas 67208

Non-Profit Org.
U.S. Postage
PAID
Wichita, Kansas
Permit No. 1536

MO ASSN FOR CREATION 993
405 N SAPPINGTON RD
GLENDALE MO 63122